

JES V-W ORSHIP  
CONFVTE D: 7

OR,

Certaine Arguments against Bowing  
at the Name *JESVS*:

With Objections to the contrary, Fully Answered.

By that worthy Divine *Henry Burton*, Minister of Gods Word.

ISAIAH, 2. 9.

*The meane man boweth downe, and the great man kumbleth him-  
selfe, therefore pardon them not.*



*Attells  
Sua 63*

*Behold Religion's true Epitomie,  
And the pure Abstract of Divinity,  
Freed from the Bishops malice, whose rare mind,  
Fame, on the Earth, and joy in Heav'n shall find.*

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THE VICTORIAN

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Arguments against  
*JESU-WORSHIP*,  
 or  
 BOWING AT THE NAME  
**JESVS.**

Proving it to be *Idolatrous* and *Superstitious*, and  
 so utterly *unlawfull*.

I *Argument*.



ALL *Idolatry*. is utterly to be abhorred.

But, *adoration* or *bowing* at the name, *Iesus* is  
*Idolatry*.

Therefore, such *adoration* is altogether to be  
 abhorred.

First, that all *Idolatry* is to be abhorred, the  
 Apollie sheweth, 1. Cor. 10. 14. and all Men confesse it.

Secondly, that *adoration* at the Name or naming the Name *Ie-*  
*sus* is *Idolatry* is thus proved. That Name that is *adored* before  
 or above the Name *Iehovah*, is made an *Idoll*, and so the *adora-*  
*tion* of it is *Idolatry*: But, *adoration* at the Name *Iesus*, is to *adore*  
 that Name above the Name *Iehovah*. Therefore, the Name *Ie-*  
*sus*, so *adored*, is an *Idoll*, and its *adoration* is *Idolatry*.

The reason of this act is taken from the practise of the *Iesu-*  
*worshippers*, who never use any *adoration* or signe of *reverence*  
 when *Iehovah* is named, but onely when *Iesus* is named they  
 give both outward and inward *adoration* to the Name *Iesus*; but  
 not to the Name *Iehovah*: so that they *adore* the Name *Iesus*  
 above the Name *Iehovah*.

If they say their *adoration* at the name *Iesus* is not terminated  
 nor bounded in the syllables *Iesus*, but patieth to the person of  
*Iesus*.

Answer, It is but a frivolous absurd & ridiculous shift, which  
 Dr. Fulk on *Phil. 2. 10.* against the Rhemists confuteth in the *Je-*  
*suites*,

*Proposition.*

*Assumption.*

*Conclusion.*

1.

2.

4  
 suites, saying, That this their evasion is too short a cloake to cover their *Idolary*. As also, in the case of Image-worship, the Papists use the very same shift, namely that their worship rests not in the *Image*, but passes through it to the thing represented by it. \* And the ancient Idolatrous Gentiles could plead the same *Psal. 113.* for their worshipping of *Images*, which the ancient Fathers *Serm. 2.* shewed the vanity of. And againe, it is as cleare, that this *Jesu-rigen contra* worship is terminated in the very Name *Jesus*, by the common *Celsus lib. 7* and singular worshippers of it, as *Image-worship* is by ordinary *Lactan. Six-* Papists (at least) terminated in the very *Image*, as *Aug. ibidem.* *rus Serenifis* Quis (sayes he) *adorat vel orat*, Who adareth or prayeth, looking upon an *Image*, and is not so affected that he thinkes he is not heard of it, which he prayeth to. *Ducit enim* saith he, &c. for the similitude of a forme, and the apt frame of the members in a picture or *Image* doe draw and carry along with it the weaker hearts of mortall men, by a kind of base affection, and so this use of bowing at the name *Jesus* intimates unto the peoples min is an opinion of some excellencie in this Name above *Iehovah*. And if they doe by this name *Jesus* worship the person *Jesus*, yet this teacheth the people a most grosse and impious error, in preferring *Jesus* before God the Father. And *Chrysostom* reciting those words of the Apostle *Cor. 8. 2.* To us there is but one God the Father, and one Lord *Jesus Christ*, thinke not (saith he) that one of these Names is greater then another in their signification, or more excellent: and to preferre one before another argues a contentious disposition, to introduce into the Orthodox doctrine mens owne inventions: yea its plaine, that they preferre the name *Jesus*, before the Person of *Christ*, seeing when *Jesus* is named they worship with cappe and knee, but none at all when *Christ* is named: So as they shew hereby, that this their worship appropriated unto, and terminated in the very Name and syllables of *Jesus*: as *Bishop Andrewes* blusheth not to affirm, in his Court Sermon, on *Phil. 2. 10.*

\* *August. in*  
*Psal. 113.*  
*Serm. 2.*  
*Jesu-rigen contra*  
*Celsus lib. 7*  
*Lactan. Six-*  
*ius Serenifis*  
*lib. 1. Bibli-*  
*oth. an 2. 47*  
*and others.*

*Homil. 14.*  
*Genes.*

*The 2. Argument.*

A second Argument proving *Jesu-worship* or bowing and capping at the Name *Jesus* when it is mentioned or sounded in the care, to be *Idolary* is this.

If the adoration of the Name *Jesus*, when it is painted on a wall, be *idolary*, then the adoration of this name when it is heard

heard or pronounced with the mouth is also idolatry. But the first is true, Therefore also the second, namely, that the worshipping of the Name *Iesus* when it is heard pronounced with the mouth is Idolatry.

That the first is true, to wit, that the worshipping of the Name *Iesus* painted on a wall, is idolatry, no good and sound Protestant will deny, for, there is the same reason thereof, as of all other Image-worship, Names being a kind of the things they represent or intend.

That the Second is as true as the First, I prove thus. Because it skills not by which of the Senses idolatry is committed, for it may be indifferently and alike committed by all the Senses. For example: The Scripture shewes Idolatry to be committed, Sometimes by the Sense of *Tasting*, as eating and drinking, 1 Cor. 10. 17. Neither be ye Idolaters, as were some of them, as it is written, The people sat down to eate and drinke, and rose up to play. Sometimes by the Sense of *Touching*, as kissing of Bells mouth, 1 Kin. 19. 18. Sometimes by the Sense of *Smelling*, as burning of Incense to Idols, was idolatry committed, as Jer. 11. 12. and as in *Julians* time offering of Incense and sweet perfumes. Frequently also by the Sense of *Seeing* is idolatry committed. And lastly, idolatry is made and now adayes no lesse frequently committed by pressing this *Iesu-worship*, by the Sense of *hearing*, as when the Papists, at the very sound of the Bell that goes tingling before their breaden-god or hoast carried to the sicke, or in procession, wheresoever they be, or whatsoever they are doing, though they see nothing, yet they must flap down on their marrow-bones. Thus by the Sense of *hearing*, their god in the Hoast being presented or conveyed to their minds, they commit idolatry, as if it were presented to their eye. And therefore, the Provincially Synode of *Lenon* in *France*, resolved (in the behalfe of their Image-worship) that there was the same reason of adoration, when the Image of *Christ* is represented to the eye, as when the Name *Iesus* is sounded in the eare, for that which the one insinuates into the mind by the eare, the other insinuates the same by the eye. If therefore it be idolatry to worship the Name *Iesus* written on a wall, then it is uttered with the mouth.

*The 3. Argument.*

That which is not the Name above every Name, is not to be adored

ad or revered above or before other Names. But the Name *Iesus*, is not the name above every Name, Therefore it is not to be revered or adored before or above all other Names.

The Major is cleare, for that which is honoured above others hath some excellency above others, either really in it selfe, or else in the opinion of honour. And, that the Name *Iesus*, is the name above other names, what Divine is so doltish as to imagine it, so bold as to avow it? Even the *Iesu-worshippers* themselves have bin much beaten of from their false glorie of a late deviling, and by one of their greatest Patrons hereof, falsely fathered upon all the Fathers, whereas not one of them did ever so interpret that place, *Phil.* 2. 10. For as they dare not affirme it, so its cleare that that text is cleane otherwise interpreted by two other places: as *Eph.* 45. 23. and *Rom.* 14. 10. as they are conferred in the Margents of our Bibles, which (at least) are farre more Antient and Authentick, then any Authority which can produce the contrary, whatsoever, as I suppose and believe.

*The 4. Argument.*

A Fourth Argument may be framed thus. All *will-worship*, devised, prescribed and imposed by the Will, Commandements and Doctrines of Men, whatsoever pretence and specious shew it hath of *wisdom* or *piety* is condemned by the Apostle, and so is damnable, for Christians to conform and yeeld unto it. But such is the *adoration* or *worshipping* of the name *Iesus*: I say it is a meere *will-worship* of Mans devising, prescribing, and imposing. For prooffe, Pope Gregory a superstitious Pope (as all of them write) and very zealous in setting up new guides of *worship*, was the first that under a Canon for this *Iesu-worship*, to be used, especially in the Masse, and in the reading of the Gospell. And another Pope John 21. granted *indulgence* and *pardon* of *sinnes* to all such *worshippers* of the Name *Iesus*, such a high esteeme have men of these things which themselves have devised, as part of Gods *worship*, but indeed *will-worship* (as the Crow thinks her own Birds fairest) that they therefore preferre them before Gods Ordinances & Commandements, and will favour & incourage such as conforme to them, and more severely punish those that out of tendernesse & truth of Conscience refuse so to doe. Yea, the Papists have a Holy-day dedicated to the Name of *Iesus* and

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and *Iesu-worshippers* have even thrust it into our Kalender, but in black letters, mourning that it is not in Scarlet, as their hope is it will shortly be, if it can find *worshippers* enough. And our *Iesu-worshippers* confesse that they are bound in Conscience to bow at the Name *Iesus*, because the Church commands it, that is, because Men doe commend it : *Ergo*, by their owne Confession, being devised by Man, and having no ground in Scripture, it is a *will-worship*, and so damnable, and surely they condemned in their owne Consciences. But where (I pray) doth the Church command this *Iesu-worshipping*? In the Canons say they, I deny it, for the Canon sayes, when the Lord *Iesus* is mentioned due reverence shall be given. Now the Lord *Iesus* is not the Name *Iesus* : nor the Name *Iesus* the Lord *Iesus* ; and to confound the Name *Iesus* with the Lord *Iesus* deserves a hissing: but they are at a *nonplus ultra*, But if they will force the letter of the Canon to serve their corrupt sense, they are together to be expoided, seeing they fight against a Canonickall Scripture, the onely Canon, and right rule of the worship of G O D.

\* By the Church is meant the Bishops.

*Objections answered.*

Some say this adoration is a thing indifferent, therefore it may be used or not used. *Objection.*

If it be a thing indifferent, why is it then so rigidly imposed, as a thing of absolute necessity to be observed: this destroyes the nature of a thing indifferent, which the Scripture condemneth, this being a *will-worship* of humane invention. *Answer.*

But it is a *pious* Ceremonie, and conducing much to the honour of G O D.

Seeme it never so *pious* and *specious* to mans carnall fancie, yet being Idolatrous, (as hath beene proved) it is but *pious* Idolatry, or Idolatrous piety, and G O D abhorreth that piety and pretended honour as vaine, which is taught by the precepts of Men, *Math 15. 9.*

*2*  
*Object.*  
*Answer.*

But bowing at the Name *Iesus* is a slighter, a lesser matter, then that a Man should suffer himselfe to be deprived of the use of his Ministry, for refusal of it. *Object.*

A Mans Ministry is precious indeed, and the Calling high and honourable, and to be preferred before all the World : but it is not so precious as to be valued above a good Conscience,

and



and the Kingdome of Heaven, but to doe the *least* evill willfully, for the *greatest* good, makes damnation just. Nor is the *least* idolatrous or superstitious act, to be counted light, for having but an appearance of Idolatry, and being of no good report, it ought to be avoyded: for the *least* kind or degree of Idolatry being once committed, and given way unto, it is an inducement to that which is most grosse, and doth naturally enfeeble a mans spirit, making it lesse able to resist and repulse greater abominations: and commonly GOD gives over such to greater sinnes and impieties: who make not Conscience of the *least*, and such as seem but light. It is the saying of a Divine, *Qui modicus spernit, paulatim decedit*, He that makes light account of small sinnes, falls by little and little: and sinnes that seeme lesser, are so much the more perillous, because they are the more easily committed, and more securely retained, and lesse carefully Repented. As for this *Iesu-worship*, why should any Minister thinke it a small matter, when the imposers themselves set such a penalty upon it, as the losse of a Mans Ministrie, for not conforming to it?

4.  
Object.  
Answ.

But, it is imposed onely for unity and peace sake. It is no good peace that breakes the peace of a good Conscience, and a Mans peace with GOD: That is no good unity which divides a Man from the unity of the Spirit in the bond of peace.

5.  
Object.

But, if this one Ceremony be yeelded unto, we shall then quickly enjoy our Ministry, and the Gospell, without any more impositions.

Answ.

And how know you that? But suppose it were so, were not your peace bought at too deare a rate? But, why should any deceive himselfe of so vaine a hope, when he sees the contrary before his eyes? Who sees not that those are but the beginnings and inducements to greater matters, and he that is catcht in the snare, is easily brought to yeeld to more hard conditions.

6.  
Object.

But, to yeeld to this would not be offensive to the people, who generally can digest it well enough, & therefore lesse dangerous in it.

Answ.

Though it would not offend the ignorant sort, which are the greatest number, yet it would scandalize and wound the weak brother, grieving his soule to see thee fall, and giving examples to others to follow thee in a way that is not warrantable, but sinfull. For whatsoever is not of Faith (as this is not) is Sinne.

FINIS.



